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**Spatial Planing Based On Local Wisdom in the Sambori Indigenous Community
Through Management of Etnotourisme Potential**

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ABSTRAK

Population development is accompanied by an increase in human needs in various aspects, causing various spatial problems. These problems include unhealthy settlements and community environments such as slums, prone to flooding, drought, fires, pollution and environmental damage, unemployment, and the spread of various diseases. Therefore, it is necessary to make efforts for spatial planning following the needs and capacity of space, so that a beautiful, calm, and harmonious life can be achieved. This study aims to find out the philosophical basis of spatial planning and then analyze the potential of ecotourism and environmental empowerment in the Sambori traditional village community. The research method used is qualitative with a literature study design. The results of the study show that the indigenous people of Sambori already have a conceptual foundation in spatial planning based on local wisdom and management of ecotourism potential which is based on the philosophical basis of life "Ngaha Aina Ngoho" which is the concept of local wisdom about ecology in protecting, caring for and preserving the environment.

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INTRODUCTION

Spatial management becomes a polemic and a crucial problem, both in large scope and on a small scale. Currently, the spotlight and attention that is quite serious is the fact that the population and needs are increasing both qualitatively and quantitatively. Likewise, increasingly advanced technology is directed as an effort to provide facilities and infrastructure

to meet the increasing needs of the community. But in other aspects, it is realized or not. That in essence the available space or land remains as before. In geography, space is a container that includes land space, ocean space, and air space, as a unitary area, where humans and other creatures live and carry out activities to maintain their survival (Budihardjo and Sujarto in Atmaja, 2015). Space has a very vital value for life and survival for life and the survival of living things on the earth's surface. Without adequate space, certainly, humans will not be able to live well. Apart from being a place to live, space is also believed to be a place for humans to leave the mortal world. Therefore, traditional people believe that space also contains magical religious values, so it must be maintained and preserved to maintain a balance between humans and other ecosystem habitats. Local wisdom is one of the community's capital to combine aspects of natural sustainability with aspects of economic fulfillment which is conceptualized as ecotourism. One of the potentials that many regions in Indonesia have is the natural potential which because of its beauty and uniqueness can be developed for ecotourism. A very close correlation between local wisdom and ecotourism is that the local wisdom of a particular community is usually related to the way it relates to the environment and the natural surroundings. The interaction of this wisdom is a very good attraction to be packaged into a unique ecotourism concept and attract the attention of the community both locally, regionally, nationally, and globally. (Zulharman, 2017).

Based on Law Number 27 of 2007 what is meant by spatial planning is a system of spatial planning processes, space utilization, and space utilization control. Therefore, the process of spatial planning, it is not limited to the planning process. However, it covers the utilization aspect which is an operational form of spatial planning as well as the process of controlling space utilization. Meanwhile, spatial planning is a structural form and pattern of space utilization, both planned and unplanned. The purpose of spatial planning is the implementation of the use of environmentally sound space based on the insight of the archipelago and national resilience. So that a harmonious, sustainable and beautiful life can be obtained by humans (Thohir, 1991). In reality, the concept of spatial planning as desired by all elements of society is not in line with expectations. The use of land for industrial activities, settlements, education, supermarkets, entertainment venues, hotels and restaurants, offices, and various other developments does not refer to the existing spatial planning. On the other hand, the development and growth of Indonesia's population of 272.23 million people (Population Census and Civil Registry on June 30, 2021) coupled with the increasing number of needs pose significant problems. According to Budihardjo and Sujarto, (1999), some of the polemics that occurred were excessive population in an area, inadequate green open space, environmental damage, pollution of O₂ or air, water, floods, landslides, settlements that were not properly managed, and the shapeless surface of space. Various spatial problems that exist in almost all parts of Indonesia, especially urban areas are clear evidence of the absence of regular and wellplanned spatial management and planning. Traditionally, Indonesian people are already familiar with the concept of spatial planning in carrying out infrastructure development. The existence of sacred space, land that is not allowed to build houses, areas for graves, areas for roads, areas for worship, is a form of traditional spatial planning for Indonesian society in general. To maintain the balance of nature and the carrying capacity of the environment, traditional communities usually plant trees on the riverside, sacred large trees, and sacred places in forest

areas. However, by the "modern" society, the spatial layout that has been built by the ancestors or the ancestors of the Bima community is considered an "empty" concept, without foundation, and "without meaning" because it cannot be explained rationally and scientifically. As a result, the use of space is carried out by the wishes without regard to the capacity of the space and the carrying capacity of the environment. This condition causes the spatial planning to have an impact on environmental aspects and without a definite shape and texture.

The natural beauty and the diversity of local customs and culture are the basic capital that can be developed into attractive tourism products for tourists. However, this authorized capital can be accompanied by active promotions to domestic and foreign investors and tourists, by offering a conducive atmosphere as well as adequate facilities and infrastructure. Sambori traditional village is one of the tourist destination villages in Bima district which still maintains the traditions and traditional values of the Bima people. The spatial layout of the Sambori Traditional Village community is a symbol of the sacredness of customs and traditions that have lasted hundreds of years to thousands of years, which has a distinctive building architecture and spatial structure and village environment and has a very strategic role and function in maintaining environmental harmonization (Zulharman, 2007). 2017). In maintaining the sustainability and beauty of the environment in the Sambori Indigenous community, developing the concept of "Ngaha Aina Ngoho" based on the ethnicity of the Sambori indigenous people is a philosophy of life about ecology to interpret the blessings of the omniscient for the people of Bima. The concept of "Ngaha Aina Ngoho" is formed from three words, "Ngaha", "Aina" and "Ngoho" which have both suggestions and prohibitions. The word "Ngaha" literally means to eat, "Aina" means "don't", and "Ngoho" means "to farm". As a concept of local wisdom about ecology "Ngaha Aina Ngoho" when derived from the three literal meanings of the word can be interpreted as a suggestion to utilize natural resources that are managed properly and the results can be used for the sustainability of human life on the one hand, and on the other hand, contains prohibitions for Don't exploit nature and the environment arbitrarily in the sense of not being greedy, don't wastefully take advantage of natural products and the environment that are actualized in "Ngoho" activities. "Ngoho" is the activity of utilizing forest natural resources to clear agricultural land by burning forests. The concept of "Ngoho" is the key to the utilization of natural resources by the Bima community, especially shifting cultivators in utilizing forest natural resources. "Ngaha Aina Ngoho" with various meanings and meanings is that we can eat by using existing natural resources but not spending them. words are not to be spent in meaning by utilizing existing resources according to need not based on will. (Nurjumati, 2020).

Likewise, in designing and building houses, they use the concept of "Ngaha Aina Ngoho" in maintaining the beauty and sustainability of green spaces around residential areas whose geographical location has beauty based on mountain eco-tourism potential. Based on the concept of spatial intelligence, the Sambori indigenous people place an appropriate spatial arrangement and maintain a beautiful environment. If this condition is examined from the dynamics of the current era, it appears that the spatial concept built by the Sambori customary village community looks irregular and does not preserve the forest properly, but if a more in-depth analysis of spatial planning and forest preservation is developed by the Sambori Indigenous village community, has strong local wisdom values and shows its identity as the

cultural wealth of the Indonesian nation. Based on the empirical study and conceptual analysis above, several main questions should be questioned, namely: what is the basis for the philosophy of spatial planning in the Sambori Traditional Village community? How is spatial planning in managing the potential of ecotourism in the Sambori Traditional Village? and how is the preservation of spatial planning in the Sambori Traditional Village community?

METHODS

Writing scientific papers in the form of this article the author uses the library method, namely obtaining data and reading materials from various sources related to spatial planning in the Sambori Traditional Village community, the basic philosophy of spatial planning in the Sambori Traditional Village community, spatial planning patterns in developing village ecotourism potential Type of Research Sambori custom and environmental conservation and empowerment in the Sambori Traditional Village community. Data on the philosophy of spatial planning and spatial planning patterns as well as the preservation of environmental empowerment in the Sambori Traditional Village community are then analyzed and described in narrative form. This writing is descriptive, namely, the author describes systematically, factually, and actually about the philosophical basis of spatial planning in the Sambori Traditional Village community, spatial planning patterns in developing the ecotourism potential of Sambori Village, and Preservation and environmental empowerment in the Sambori Traditional Village community

RESULTS AND DISCUSSION

1. Philosophical Basis of Spatial Planning in Indigenous Peoples of Sambori Village

Sambori Traditional Village is one of the villages in Bima Regency, West Nusa Tenggara Province. Geographically, Sambori Traditional Village is a traditional village. in Sambori is inhabited by a native Bima people or tribe called Dou Donggo Ele (Donggo people who live east of Bima bay). Historically, the Bima or Dou Mbojo people are divided into 2 (two) community groups: Indigenous and Immigrants. The Donggo or Dou Mbojo people are the people who have inhabited the Bima area the longest compared to other tribes, they live in residential areas in the highlands far from the coast, and have a different language and customs from the Bima people. Dou Donggo inhabits the slopes of Mount Lambitu called Dou Donggo Ele while Dou Donggo who inhabits the slopes of Mount Soromandi is called Dou Donggo Ipa, they live in a village with traditional houses called Lengge surrounded by mountains and hills and beautiful and interesting natural scenery to visit. enjoy. Maintaining and upholding religious social traditions and values inherited by their ancestors for centuries (Taufiqurahman 2015). Thus the concept of spatial planning is also used as a guide in preserving and developing the Sambori Traditional Village area as an icon with the potential for Ethno tourism Sambori Village has a strategic and beautiful spatial layout concept which borders the area of Renda Village, Belo District, Bima Regency in the west, and the Arambolo forest cover in the east. In the north, it is bordered by Teta village as the capital of Lambitu sub-district, and in the south, it is adjacent to Kawuwu village, Langgudu sub-district. Sambori Village consists of two hamlets, namely Lambitu Hamlet which is inhabited by 222 Family Heads, and Sambori Bawah (Dusun Lengge) which is inhabited by 930 People and 223 Family Heads. Sambori village is located in the highlands of Mount Lambitu \pm 800 meters above sea level or \pm 46 km east of the capital city of Kab. Bima by using the State road which is always climbing and winding.

Sambori Village has an area of about 1,802 hectares or about 33, 58% of the total area of Lambitu sub-district. About 1,260 Ha is rice fields and dry fields. The rest is allocated for settlements and public infrastructure, people's plantations, and protected areas covering an area of 736 hectares. The topography of the Sambori region and its surroundings is hilly and flat which spreads along the slopes of Mount Lambitu. The air temperature in Sambori averages between 20 to 25 C. Based on the 2010 Population Census from the Central Bureau of Statistics, Bima Regency, the population of Sambori village is 1786 people, with a male population of 895 and a female population of 891. The number of family heads is 440 families, the majority of whom work as farmers and ranchers (Zulharman et al., 2021). Sambori Village is one of the old villages and in the village area there are historical and cultural relics, namely: Uma Lengge Cultural Heritage Site (Complex of Sambori Traditional Traditional Houses) as a traditional residence with distinctive and unique characteristics that are different from other settlements in the Bima area, Megalithic Stones gather/call by residents called "Watu kadeo". Sambori village has its customs and language which is commonly called the language "IngeNdai Sambori" which is also rich with traditional ritual activities, such as Belaleha, Manggeila, Kelero, Lanca, Mpa'a Manca, Gantao, Sere, Hadra, Aru Gele, namely this dance is commonly performed at rice planting events in the fields, gardens every year and at welcoming guests at Uma Lengge, because it has become one of the cultural villages frequented by tourists and researchers. The Sambori community adheres to Islam. The community's economic activities are carpentry, farming such as garlic, rice, corn, soybeans, coffee, avocado, large oranges, candlenut, areca nut, and live pharmacy plants such as ginger, turmeric, kencur, Bangle, Lempuyang and also raising cattle, goats, and chickens. (Zulharman, 2017).

According to Malayana in (Kasmiyati, 2021) the Sambori Village community in this millennial era has been at the bottom and is influenced by modern culture and technology as well as society in general. However, the people of the Sambori Traditional Village are still in their traditional culture. Traditional cultural values have always overshadowed the Sambori community. The sustainability of cultural values in the Sambori community is the result of a joint effort by the community to maintain their culture. All elements of society always follow the series of cultures from generation to generation, so that each generation can still enjoy the culture that is the identity of the Sambori community. The sustainability of the culture of the Sambori community cannot be separated from the role of traditional leaders of the Sambori community. Traditional leaders are community leaders who are believed to be the oldest people for generations, people who know better, people who are direct descendants of the village founders and people who are believed to have supernatural powers. The traditional culture that exists in the Sambori community is still believed and practiced by the community as a philosophy of life for the Sambori community to this day. The traditional culture that has been attached has been practiced by the Sambori community from generation to generation during a very passive external culture. The persistence of the Sambori people in preserving culture is an interesting thing to be presented to a wide audience. The role of traditional leaders is key in preserving the traditional culture of the Sambori community in the context of spatial planning to maintain and care for the environment as a village that has the potential for ecotourism.

Humans basically as creatures must harmonize the universe by preserving and protecting nature with the concept of “Ngaha Aina Ngoho” formed from three words, “Ngaha”, “Aina” and “Ngoho” which have both suggestions and prohibitions. The word “Ngaha” literally means to eat, “Aina” means “don't”, and “Ngoho” means “to farm”. As a concept of local wisdom about ecology “Ngaha Aina Ngoho” when derived from the three literal meanings of the word can be interpreted as a suggestion to utilize natural resources that are managed properly and the results can be used for the sustainability of human life on the one hand, and on the other hand, contains prohibitions for Don't exploit nature and the environment arbitrarily in the sense of not being greedy, don't wastefully take advantage of natural products and the environment that are actualized in the “Ngoho” activity. “Ngoho” is the activity of utilizing forest natural resources to clear agricultural land by burning forests. The concept of “Ngoho” is the key to the utilization of natural resources by the Bima community, especially shifting cultivators in utilizing forest natural resources. “Ngaha Aina Ngoho” with various meanings and meanings is that we can eat by using existing natural resources but not spending them. (Nurjumriati, 2020).

Philosophy of life Dou Donggo Ele and Dou Donggo Ipa like to live in a neatly arranged spatial arrangement with mountainous and highland environments. The house is built very high about 6-7 m, with a small size of about 3×4 meters to store heat, their livelihood is farming and hunting. The sense of kinship and ethnicity as well as the nature of cooperation and participation is very high. Especially for the arrangement of the traditional house (Uma Lengge) Sambori is different from the shape of the Uma Lengge building in other places. The entrance consists of 3 (three) doors that function as a language of communication and code for neighbors and guests. If the doors of the first and second floors are closed, this indicates that the owner of the house is traveling but not far from home. But if all three doors are closed, it means that the owner of the house is away for a relatively long time. This is local wisdom that has been shown by the ancestors of the Sambori or Bima ethnic groups. The closing of the door is a message conveyed indirectly by the owner of the house that he is not at home. In addition, guests or neighbors do not have to wait too long because there is a signal from the door. (Khusnul Hatimah 2012).

According to the paradigm of the Indigenous people of Sambori Village, the House or Uma Lengge Ngge'e Kai is the most essential need in the dynamics of family life. In the philosophy of the old Bima people (Sambori and Donggo) that a good person comes from a good lineage, has a virtuous wife, a strong and beautiful house, a powerful heirloom weapon, and an agile riding horse. From the above expression, it is clear that the house is a basic need that should not be ignored. Therefore, in building a house, you must choose Panggita or an architect who has high and noble Loa Ra Tingi (Ability and expertise). Panggita must also understand the sasato (attributes or personality) of the owner of the house. Baku Ro Uku or shapes and sizes in the sense of spatial planning must be adapted to the nature and personality of the homeowner. (Zulharman, 2017).



Picture 1. Uma Lengge Sambori Village

Apart from the philosophical aspects mentioned above, that the spatial arrangement of the Sambori Traditional Village community has a distinctive architectural building, namely Uma Lengge. Uma Lengge is one of the traditional traditional houses made by the ancestors of the Bima (Mbojo) tribe since ancient times. Since the first, this building has been spread over the villages of Sambori, Wawo and Donggo. In general, the structure of the uma lengge is conical in shape, with four pillars made of selected wood, with a thatched roof which also covers three quarters of the house as a wall and has an entrance below. Uma Lengge consists of 4 floors, namely the ground floor (kolong) or the Ground Floor which functions as a place to store livestock. The first floor is used for receiving guests and traditional ceremonial activities. The second floor serves as a bedroom as well as a kitchen. While the third floor is used to store food ingredients such as rice, secondary crops and tubers. (Zulharman, 2017).

2. Spatial Planning Patterns in Developing the Ethnotourism Potential of Sambori Village

The spatial planning pattern of the Sambori Traditional Village community is oriented to the basic concept of “Ngaha Aina Ngoho” formed from three words, “Ngaha” “Aina” and “Ngoho” which have both recommendations and prohibitions. This concept provides education and warning to mankind to maintain sustainability and harmony with the environment and the universe. Humans will achieve a level of welfare if the nature in which humans live and grow is maintained and preserved properly. (Budiharjo and Sujarto. 1999). To form this, the people of the Sambori Traditional Village make a place that has the potential for Ethno tourism in the area of the mountain slopes of Sambori Village. In the spatial planning pattern with the development of ecotourism potential, Sambori Village has different characteristics from other villages or other places in Bima, both in terms of community activities, natural and cultural characters owned by the community. The factor has the potential to be used as a selling point in the development of special tourism activities in Sambori Village and generally in Bima Regency. In optimization related to ecotourism, it must have a principle as an attraction so that tourist destinations from various parts of the archipelago and even from abroad can be accommodated properly and can give a positive impression or satisfy the tourists. In the context of cultural tourists who have unique motivations compared to other tourists, this type of tourist is characterized by the existence of a series for study and study in teaching or research centers. Studying customs, institutions, and other ethnic ways of life, visiting historical monuments of past civilizations or conversely discoveries of the present, visiting art centers, religious centers, participating in religious festivals, fine arts, music, theater, folk dance, and so on. Meanwhile, according to Zulharman (2021), that Sambori Village has tourism potential with 30 ethnic attractions that have the potential to attract tourists and includes the spatial aspect and Uma

Lengge building which has its unique architectural design. The 30 types of ethnic attractions as tourist attractions in Sambori Village are as follows:

Table 1. Tourism Objects of the Sambori Traditional Village Community

No.	Obyek Wisata	Klasifikasi	Keterangan
1	<i>Rasa: Woha'arak So Bangga Oma</i>	Traditional Village	Traditional Village For tourists who come are treated to views of the traditional lifestyle of the Indigenous people of Sambori Village.
		Nature of the Mountains	Nature of the Mountains Nature of the Mountains For tourists to feel that the mountains of Lambitu and the typical scenery of Pengangan in the form of forests and expanses of green and beautiful rice fields in Sambori Village
2	<i>Uma Lengge</i>	Traditional Building	Residential houses as traditional cultural heritage of the historical Sambori community: Tourists can see, learn and research about the spatial design of the Uma Lengge construction building.
3	<i>Jompa</i>	Traditional Building	Shelters for produce: Tourists can see, learn and research about the construction of the spatial design of the Jompa building
4	<i>Tari Kalero</i>	Traditional Dance	Kalero, which is a type of custom in the form of dance attractions in ceremonial ceremonies to honor ancestral spirits and so that their surviving descendants are kept away from disaster
5	<i>Mpa'a Manca</i>	Traditional Dance	This dance is included in the War Dance category which is played by two soldiers of the imperial army, created by Sultan Abdul Kahir Sirajuddin
6	<i>Mpa'a Lanca (Adu Betis)</i>	Attractions	Kareku Kandeï (beating mortar) with various rhythms and rhythms, This attraction is usually done by women, especially after finishing pounding rice together, tourists can participate in this activity
7	<i>Kareku Kandeï</i>	Attractions	Kareku Kandeï (beating mortar) with various rhythms and rhythms, This attraction is usually done by women,

especially after finishing pounding rice together, tourists can participate in this activity

8	<i>Ntumbu</i>	Attractions	Ntumbu (head fight) cannot be played by other people outside the Sambori Traditional Village community. Before competing (heads -to -head), one of the eldest of them gives water, prayers, and incantations to all members of the players
9	<i>Balaleha</i>	Traditional Music	Belaleha is the oldest vocal music art. This vocal art contains prayers and hopes that the land and country, family, and society will always receive protection from the Creator (Khaliq) and be kept away from various disasters and calamities.
10	<i>Gantao</i>	Attractions	This art attraction which is similar to pencak silat has developed rapidly since the 16th century AD, in every movement it always follows the strains of traditional Bima music such as drums, gongs, laughter, and sarone
11	<i>Arugele</i>	Traditional Music	Arugele is a dance and song that is performed in the fields and huma when planting and harvesting
12	<i>Bola La Mbali dan Mangge Ila</i>	Traditional Music	This song is quite sacred. The strains of the poems and songs are quite serene. These poems and songs are sung only at certain times, namely when a child is sick. This song is to ask the Khaliq for healing, the sick are put to sleep, then the women or mothers sit in a circle around the sick person and chant Mangge Ila and Bola La Mbali poetry.
13	<i>Pamali Manggodo</i>	Traditional ceremonies	Before opening the fields, a special ceremony is held on the land to be opened to ask that their field crops are not disturbed by plagues such as (worms, rats, birds, pigs, and so on).
14	<i>Mpa'a Ngge'e dan Kali Amba</i>	Traditional game	Mpa'a Ngge'e is a type of dolanan that imitates the way mothers and their daughters perform daily activities such as Mbako Ro Lowi (Cooking), or serving dishes to parents and families

15	<i>Ampa Fare</i>	Traditional ceremonies	Ampa Fare or lifting rice to jompa or Lengge (Barn) teaches us, especially mothers, to be frugal and able to measure food supplies for family needs
16	<i>Kani Ro Lombo</i>	Traditional clothes	The procurement of clothing must be guided by polite and authentic customs (good customs). The way of dress, color, shape, and type must not conflict with traditional values and respect. For the Sambori Indigenous people, clothing is one of the basic needs of the community. Its main function is to cover the genitals, maintain health, as a symbol of social status, and add authority to the wearer
17	<i>Waku (Lupe)</i>	Craft and Creation	Waku is oval, covering the head and body which functions as a hat or umbrella as well as a raincoat. It can be said that Waku is a traditional raincoat for the Indigenous Bima (Mbojo) people, especially in the Donggo Ele area which includes Kuta, Teta, Sambori, and Kaboro
18	<i>Saduku</i>	Craft and Creation	Craft and Creation Saduku is a place (container) to store rice, when the Sambori people go to the garden or to the fields they always bring food with Saduku.
19	<i>Kula</i>	Craft and Creation	Kula is a container for storing various types of daily necessities. Its functions vary
20	<i>Kula Baku</i>	Craft and Creation	Almost the same as Kula, only the size of Kula Baku is smaller than Kula. The results of this woven function are to store betel and spices such as turmeric, ginger, and garlic.
21	<i>Kaleru</i>	Craft and Creation	Almost the same as another webbing, Kaleru also serves to store betel and spices such as turmeric, ginger, garlic, and others.
22	<i>Dipi Fanda</i>	Craft and Creation	Dipi Fanda is a pandan mat. Making pandan mats is a hereditary tradition of the Sambori Indigenous people.
23	<i>Doku</i>	Craft and Creation	Doku is a container for squeezing and cleaning rice and unhulled rice or gravel mixed with grain seeds, rice that has been sieved or filtered using Doku.

24	<i>Wonca</i>	Craft and Creation	Wonca is a container for storing rice after filtering using a document as described above
25	<i>Sarau</i>	Craft and Creation	Sarau is a traditional Mbojo hat woven from bamboo. Sarau can be used by men and women, when they go to the fields, to the mountains, to the fields and gardens.
26	<i>Tare</i>	Craft and Creation	Usually, this Tare - Tare is brought by women to store betel nut and food "Teka Ra Ne'e" (donations for family and relatives who need the form of rice, vegetables and fruits, and other food ingredients).
27	<i>Sadopa</i>	Craft and Creation	Sadopa is a traditional sandal whose basic material is strong and durable forest wood such as sopa wood, dream wood, and some jackfruit wood.
28	<i>Kale'a</i>	Craft and Creation	Residential houses as traditional cultural heritage of the historical Sambori community: Tourists can see, learn and research about the spatial design of the Uma Lengge construction building
29	<i>Tembe Nggoli</i>	Craft and Creation	In general, the decorations and colors in Sambori weaving are black and checkered or small white lines. In the past, Sambori women produced sarongs, sometimes also Sambolo (Destar) and Weri (belts).
30	<i>Tapa Gala</i>	Traditional game	<i>Tapa Gala is a cultural heritage by holding bamboo. In this tradition, Sambori residents hold guests who visit their village by placing young bamboos 3 meters long or as wide as the road to be passed. Then, one of the traditional leaders gave a machete to the head of the guest group and was invited to cut the young bamboo. After the bamboo is cut, the guests can enter the village area (village).</i>

Sumber:(Zulharman, 2021)

The concept of spatial planning patterns in developing the ecotourism potential of the Indigenous people of Sambori Village in the future must see the potential for ecotourism and high biological natural resources, both flora and fauna as well as natural and beautiful natural panoramas. The potential that is owned now is of course very prospective in the future to be immediately developed as a strategic ecotourism location. According to Damani & Weber (2006). Explain that ecotourism management is a strategy that is used to promote, improve and improve the condition of the tourism environment, an object, and a tourist attraction so that it can be visited by tourists and can provide benefits to the community around the object and

tourist attraction as well as to the government. According to Moira (2017) that tourism management aims to provide benefits for tourists and the community, especially the host community in the economic aspect. The management should pay close attention to various aspects including aspects of culture, history, economy, and tourist destinations. Thus, Sambori Village is worthy of being used as a global tourism or ecotourism village with a wealth of various types of ethnic attractions and cultural heritage of the stunning Uma Lengge spatial layout and can attract the attention of tourists both regionally, nationally, and internationally. So the management of tourism objects in the Sambori Traditional Village community can provide welfare for the survival of the necessities of life and is very relevant to increasing cultural productivity in the context of community social-economic development through the use of technology and mass media as a means of promoting tourism potential. Therefore, they must be faced with conditions of interaction and collaboration with various interests involving aspects of the community, traditional leaders, religious leaders, youth, students, local governments, and private parties in a regional spatial planning system (Mawere and R, 2012).

3. Preservation and empowerment of the environment in the Sambori Traditional Village community.

The environment (environment) is the unity of space with all objects and the unity of living things, including humans and their behavior that carry out the life and welfare of humans and other living creatures (Law Number 32 of 2009). In essence, human life cannot be separated from their habitat and environment, especially the Indigenous people of Sambori Village who depend their lives on the agricultural sector and ecotourism or cultural tourism. The natural and social environment are the nodes that give the essence of the soul and spirit of life to the Sambori Indigenous people. The natural environment is all resources that can be utilized to meet the needs of life, both through the exploration process and by marketing its beauty. Meanwhile, the social environment is a social system that applies in the Sambori Indigenous Village community which forms the personality characteristics of the members of the Sambori Indigenous community. The social and cultural environment created by the community consists of a system of values, ideas, and beliefs in behavior as social beings, including environmental conservation and empowerment (Dlajoeni 1983). Environmental conservation is an effort made to care for and keep the environment in its original state, not damaged and protected from destruction. The efforts made by the Indigenous people of Sambori Village in caring for and preserving the environment are by making breakthroughs; (a) developing pamali mangodo (customary law rules) that regulate the relationship between humans and God, humans with fellow humans and humans with nature, (b) make the traditional village the highest institution at the village level that manages the environment in general, (c) form a customary committee which specializes in environmental management, which is responsible to customary leaders and the community. (d) give responsibility to the community to maintain their respective housing environment and take good care of the water channel in front of the yard. (f) determine patent wood materials that may be used as fences in front of the house yard (g) carry out reforestation with government stakeholders to preserve the environment around the Sambori Traditional Village (h) do cooperation and participate once a week in maintaining environmental cleanliness from each hamlet or Rt. To preserve the original architecture of the building, the Sambori Indigenous people set several rules in making houses or Uma Lengge generally uses four pillars that support a foundation in the form of a stone as a pillar.

The construction of this building is resistant to earthquakes and strong winds or in other words, it is not easy to collapse. The foundation must use bamboo and the best choice of wood (super wood) taken from the forest and the walls and roof are made of reeds and thatch. To have resistance when the rainy season arrives and durable or long-lasting. A whole part is a single unit that is placed on the stone just like that. Pole or in Mbojo (Bima) Ri,i Uma language which is in the form of the letter A. Each Ri,i is given a wool-like peg to lock the pole. The size of the foundation usually varies, depending on the size of the supporting pillars of the building, in the installation of the foundation, it is directly placed on the ground surface. (KPKNL Bima, 2021). Preserving the environmental sustainability of the yard and road in front of the house and yard including waterways is the responsibility of each homeowner. As for public places such as mosques and prayer rooms, sports fields, and other public facilities. It is the joint responsibility of all the Indigenous people of Sambori Village. To maintain the beauty of public places which have become ecotourism icons. So each organization has its role in environmental hygiene activities. As for the village organizations involved, such as village officials from the BPD, Karang Taruna, PKK, and village youths. Everyone gets their task to participate in environmental hygiene activities. The turn for participatory activities is regulated and determined by the customary leader or village government who has the authority and power of the region. Awareness and spatial planning in preserving the environment carried out through individual, organizational and community activities naturally assume responsibility for environmental sustainability and arrangement (Daldjoeni, 1996). In general, the houses of the Sambori Traditional Village community still show the traditional architectural house design of Mbojo (Bima) with various types and variations. This condition causes regional spatial planning and residential buildings or Uma Lengge in the Sambori community to still be very thick with local wisdom values. This uniqueness makes the ecotourism potential of Sambori Village able to be glimpsed by tourists, both local, regional, national and global. This eco-tourism potential must continue to be developed so that the arrival of tourists is comfortable and feels at home visiting cultural tourism in Sambori Village which has its charm with local spatial values inherited by the ancestors and the Bima sultanate which has philosophical values and rare and unique building architecture. unique. The public is increasingly aware of the importance of local spatial planning which has high architectural value and is rarely owned by industrialized countries that have developed and developed so that visitors feel amazed by the unique spatial structure of the Sambori Indigenous People's house. Thus the management of this ethnotourism potential with the concept of good spatial management. So from the economic aspect, it helps the progress and welfare of the Indigenous people of Sambori Village to become an independent and progressive tourist village.

CONCLUSION

Based on the background description and discussion above, the author can clarify several points of thought and applicable paradigms which can later be recommended as conclusions from writing this scientific paper, as follows:

1. The Sambori Indigenous Peoples already have a conceptual basis in carrying out spatial planning based on local wisdom and managing ethnotourism potential (ecotourism) which is based on the philosophical basis of life "Ngaha Aina Ngoho" As a concept of local

wisdom about ecology "Ngaha Aina Ngoho" when derived from the three the literal meaning of the word can be interpreted as a recommendation to utilize natural resources that are managed properly and the results can be used for the sustainability of human life and on the other hand contains a prohibition not to exploit nature and the environment arbitrarily in the sense not to be greedy, do not wastefully take advantage of natural products and the environment. the environment that is actualized in the "Ngoho" activity. If observed and absorbed the meaning of the philosophy "Ngaha Aina Ngoho" provides education to the community to preserve and maintain the spatial structure of the Uma Lengge building in the Sambori Village community area which is unique local wisdom.

2. Implementation of the concept of spatial planning in the management of ecotourism potential (ecotourism) in Sambori Village with varied tourism potential through 30 types of ethnic attractions that have the potential to attract tourists and include the spatial aspect and Uma Lengge building which has its charm of the architectural design. So the spatial management of tourism objects in the Sambori Traditional Village community can provide welfare for the survival of the necessities of life and is very relevant to increasing cultural productivity in the context of community social-economic development through the use of technology and mass media as a means of promoting tourism potential. By involving stakeholders, including the community, traditional leaders, religious leaders, youth, students, and local governments as well as the private sector.
3. To maintain the preservation of environmental conditions and spatial planning, the Indigenous Peoples of Sambori Village take several approaches as follows; (a) Making customary law, (b) placing spatial planning on customary institutions, (c) giving responsibility to all community members in preserving the environment (d) establishing protected forests, (e) determining village areas and building architectures that show value - values of local wisdom, and (f) imposing sanctions on community members who violate the provisions of applicable customary law.

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